

The Happiness of BRITAIN *illustrated;* 2

IN A
S E R M O N

Preached in the Old Church of *Perth*,
on the Day of Publick Thanksgiv-
ing for the Peace, *April 25. 1749.*

By *JOHN WARDEN*, M. A.,
one of the Ministers of *Perth*.

When the Righteous are in Authority, the People rejoice.—
PROV. xxix. 2.

EDINBURGH:

Printed by T. LUMISDEN and COMPANY,

Sold by the Booksellers in EDINBURGH, GLASGOW and PERTH.

M D C C X L I X,

To
The Reverend
Mr George Simson
from

His most affectionate Brother
And most obedient Servant
The Author

To

The Reverend
Mr George Simson



Reverend
Mr George Simson

My dear Brother
The The
Advertisement.

THE many injurious Reflections, that of late have been published, to the Prejudice of the present Government and Administration; the unwearied Labours of a disaffected Party, by Ridicule, or Censure, to alienate the Affections of the Nation from our happy Establishment, together with the Silence of its abler Friends, determined the Author of the following Discourse, to comply with the Importunity of his Hearers, in making it publick: If it proves a Mean of reclaiming any of the Disaffected, or of keeping any of our unwary Countrymen, from being seduced by their Influence, the Intention of it will be gained,

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S E R M O N.

D E U T. xxxiii. 29.

Happy art thou, O Israel! Who is like unto thee, O People saved by the LORD, the Shield of thy Help, and who is the Sword of thy Excellency!

THIS National Thanksgiving is intended as an Acknowledgment of the Divine Goodness, in the Blessing of Peace, lately effected for *Europe*, and for us. — I do not imagine, that we are in all Respects competent Judges of this Event, considered in a Political Light: Nor is it our present Business to enquire, Whether it is the best that could be had, or if better might have been obtained? These and the like Enquiries I shall leave to others, after I have observed, that about a Year ago,
every

every Lover of our Country, would have counted it no small Blessing to obtain Peace, and publick Safety, on the very Terms on which we now have them.

But I apprehend, That the special Business of this Day, calls every judicious and unbiassed Hearer to join with me, in recollecting the signal Degrees of National Happiness, which we have enjoyed since the Revolution, in remembering to what imminent Danger the Privileges then obtained have since been exposed (particularly in the late War;) and from these Reflections to bless and magnify our God, who, in his merciful Providence, has by this Peace prevented and removed our alarming Fears, and gives us the delightful Prospect of the undisturbed Enjoyment of our invaluable Privileges, if our own Discontent will allow us to relish them.

In order to engage to this reasonable Duty, I have read these Words of *Moses*, the Man of God, delivered by him on reviewing the distinguishing Blessings, which God had conferred on the Tribes of *Israel*, and the greater Happiness, he had yet in Store for
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that favourite People. — The special Providences of God, in behalf of the Family of *Jacob*, are known to every one who reads the Bible. And however extraordinary, and favourable these were; yet I am persuaded, that, on Enquiry, the Blessings conferred on us, will be found incomparably greater, than those bestowed on them; in so much, that I may transpose these Words; and in applying them to BRITAIN, I may justly say, “Happy, greatly happy, art thou, O BRITAIN! Who is like unto thee? Which of all the Nations around thee, knows such Happiness as thine? Or is there on Record, a People who enjoyed so many, and such distinguishing Privileges as thou possessest? This is the doing of the Lord: It is he who saved thee from thine Enemies: From him is thy Dignity and Bless; and to him thy most grateful Returns are due, as to the Shield of thy Help, and the Sword of thy Excellency.”

This Truth I propose as the Subject of our present Meditation. And in discoursing of it, I shall endeavour,—1st, To view the signal Blessings which distinguish this happy Island:

Island:—*2dly*, To enquire, by what peculiar Providences, these Blessings have been conferred on us, and continued with us:—*3dly*, By Way of Application, To condescend on the special Obligations, of Gratitude and Duty, which these Benefits lay on us.

We are, in the *first* Place, to consider our National Happiness, by representing the signal Blessings which distinguish BRITAIN.

This Subject is of so great Extent, that all I can propose, is to give some general View of the peculiar Favours God has bestowed on us; and doubtless, if our Taste is not pall'd by long Enjoyment, if we are not become like the full Soul, which lothes the Honey-comb, we will find a peculiar Pleasure in reflecting,

1. On our religious Advantages.—The Truths of God, these important Truths, on which our greatest, even our eternal Interests, depend, are so clearly taught;—the Means of Instruction are so frequent, and of such easy Access, that Ignorance must be accounted among the grossest Crimes, and nothing but supine Negligence can render the

the Inhabitants of our Land guilty of it.—
 The Ordinances of God, are dispensed with
 Purity.—Ecclesiastick Government is with-
 out that Mixture of Tyranny under which
 other Churches groane; and free from the
 many coercive and restraining Laws laid on
 the Consciences of their unhappy Votaries.
 With us every Man is called, to *be fully per-
 suaded in his own Mind*, and to search and try,
 whether Things be as they are taught. The
 Rights of private Judgment are asserted;
 and while our Principles contain *no Matter
 of Wrong*, or *wicked Lewdness*, we are al-
 lowed to enjoy them, without Disturbance.
 'Tis true, this Privilege may be abused;
 and the many Sectaries, and Schismaticks
 amongst us, will perhaps be considered as
 an Argument against it: But if we wish to
 others, the Blessings we ourselves prize, we
 must reckon their Privilege and Immunity,
 the Glory of our Land,—This truly noble
 and precious Right will be more valued,
 if we remember former Times, when haugh-
 ty Monarchs dictated their Subjects Faith,
 and demanded their Belief and Obedience,
 under the most severe Penalties:—Or when
 ignorant and lazy Monks had Authority
 enough to make their own superstitious

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Dreams

Dreams to be received for Divine Revelations, and could force Compliance with every Thing that could add to their Power, or administer to their Lusts. Blessed be God, the Voice of these Oppressors is not heard in our Land.—But let us drop a Tear for some neighbouring Nations, who still feel the cruel Yoke, and among whom the Exercise of that truly indefeasible Right of Mankind, *Freedom of Thought*, is punished with Chains, and Fire, and every Instrument of Death. Let their Calamity increase our Gratitude to God, especially considering, that our sacred Privileges are maintained and secured by what I am to name, as another distinguishing Blessing to BRITAIN, and that is,

2. Our National Liberty.—Where supreme Power is claimed as a Property; where the End of the Government is, to aggrandize the Sovereign, without regarding the Interest of the Subjects; where these are considered as his Chattels, and their Lives and Fortunes are looked on as lying at his Mercy, and wholly at his Disposal; Government soon degenerates into Tyranny, and Subjects become Slaves. Such is the present State of many Nations; and such Administrations
have

have been known even in *Britain*: But what a glorious Reverse of this do we now enjoy? It cannot be denied, that we have the inestimable Blessing of National Liberty in a greater Measure, than in any Republick in the known World. So happily is the legislative Power constituted, as effectually secures the greatest Interests, and promotes the greatest Good of the whole. The Sovereign Power is so settled, that the Monarch is then, and then only, great and happy, while he maintains the Laws, and the Rights of the People. The Subjects, on the other Hand, are bound by no Law, and subject to no Duty, but what they themselves enact, or consent to, by their Representatives in Parliament. In a word, our Constitution and Government seems to be formed, by uniting in it all that is excellent, in any Model, ancient or modern.

Thus far, I dare say, every one will agree with me: But Multitudes find Fault, even with Things they are unable to imitate. The Administration is complained of, and very possibly, in some Instances, not without Ground.—It is not pretended that we are in a State of Perfection; nor is it our Business

to maintain, that publick Affairs are always conducted in the best Manner : It is sufficient for our Purpose to observe, that, whatever Wrongs may be amongst us, we are upon the whole the happiest People under Heaven, viewed as a civil as well as a religious Society.—And, notwithstanding of this, it is too true, That the most injurious Reflections have been wantonly or wickedly thrown out by the designing, and as foolishly entertained, by the unthinking Part of Mankind.—Some from Pride, some from Disaffection, some from Ill-nature, are ever censuring, ever condemning ; and yet can't cite one Instance, in which the Rights of the Subject have been yielded, or the Power of the Sovereign stretched.

A gloomy and discontented Turn of Mind renders them blind to every Thing that is good, or worthy of Praise, and leads them to regard nothing, but what may propagate their own Temper and Disaffection. Like Maggots in the human Body, they live only on corrupted Parts.—I wish I could perswade these pretended Patriots, for once to join with their more contented Neighbours, in blessing God, for a Government under which we
enjoy

enjoy this extensive, tho' abused, Privilege of Murmuring. A Government, which allows us to complain, with Tongue and Pen, without Censure, and without Punishment. The Time has been, when our very Looks were counted an Indication of our Thoughts, and excited the Indignation of Tyrannical Rulers; when our most secret Whispers were made Capital Crimes; and when nothing but Approbation of Violence could secure us from the Rage of Oppressors. Now, that we are delivered from such Bondage, let us not use our Liberty as a Cloak of Maliciousness; by endeavouring to alienate the Affections of the Nation from the best Constitution, I will also add, from one of the best Administrations. If any question the Truth of this Assertion, I need not go far for the Proof of it: For if Effects are certain Evidences of their Causes, one Proof of the Wisdom and Goodness of the Administration lies in my Way, by observing another particular of our National Happiness, *viz.*

3. The Progress that is made, in every useful Science, and in every valuable Art. These never did, and indeed cannot flourish,
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but under a wise and gentle Administration *. While Force had the Place of Right; and Power was considered, as a Title to ravage and oppress; our Fields remained uncultivated, and barren; while Arts and Sciences fled to Places of greater Safety. But now, that the Laws are calculated to cherish and protect them, how different is the Case with us? The Sciences receive such daily Improvements, that BRITAIN seems to the modern, what *Greece* was to the antient World;—Trade never was so extensive, or so much improved.—Arts have made the most amazing Progress; our Artificers are mul-

* If there is such a one amongst us as an Advocate for absolute Power in Princes, who shall object to what I have said, That Arts and Sciences may flourish under an absolute Government; and that their Progress in *France*, is a Proof of this. I shall beg him to observe, 1st, That wherever a Patriot King is possessed of absolute Power, he will make them flourish; or if it is but a peaceful and good natured Prince, assisted by a good Council, they may flourish, as is the Case perhaps in *France*: But, if we consult the History of absolute Monarchies, we generally find, for one Patriot Prince, three selfish Tyrants; and these will give no farther Encouragement to Art or Industry, than what conduces to their own Grandeur. I would have him observe, 2^{dly}, That almost always we see the peaceful Fruits of honest Industry, and the Reward of improved Arts, torn from the People who live under the absolute Government of a weak or ambitious Prince, who from Humour, or Influence, plunges his People into unnecessary, bloody and expensive Wars; witness the Condition of *France* at this very Day.

multiplied, and their Skill and Excellency is evident from their Works.—Industry is every where encouraged, and the Face of our Land proclaims its noble Effects. In many Places, our Wilderiness is become a fruitful Field, and our Desarts as the Garden of the Lord. — Our Cities are flourishing, and their Inhabitants are like the Grass for Number. — By all these Means, Wealth, and Abundance of every Thing necessary or comfortable, flows in on us, in such a Measure, as far exceeds, what our Fathers enjoyed, or was known to former Ages. To compleat this Happiness,

4. Our Properties, and Rights of every Sort, are so effectually secured, against Violence or Fraud, that we enjoy them in the greatest Peace and Safety; without Disturbance, and without Fear. For many Ages, this Country was no other, than a Scene of Rapine and Violence. It was as difficult to secure, as to acquire any Sort of Wealth. The strongest Walls, and Gates, could not protect from Violence; seemingly inaccessible Rocks, proved a weak Munition. These who ought to have been the Guardians,

dians, were the Oppressors of the People. In some Periods, the Power of Judging has been exposed to Sale. In others, unworthy Men have been raised to that important Office, that they might decree unjustly, and forward the criminal Schemes of those that impowered them. Justiciary Powers have been lodged in some Families, who, regarding it as a Property, have, by Confiscations and Fines, oppressed the Poor, to enrich themselves; or have made their Power, the Mean of gratifying their most Savage Passions. — But now, the most equitable Laws, are administered in the most impartial Manner; they are neither strained, to serve the Purposes of cruel Severity, to oppress the Subject, or accomplish the Ends of Tyranny; nor have they been allowed to lose their Force, by an over-mild or sluggish Administration. Our Judges, are men distinguished by natural and acquired Talents; equally remarkable, for their Integrity and Ability. — Justice flows down as a Stream; and Righteousness as mighty Waters. The Ends, and Purposes of the Law, are truly obtained; and the People live in Safety. The greatest, has no Power to injure the meanest Subject.

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Every one may be happy, if he will. By Industry he may procure Abundance; and the Laws secure to him the Fruit of his Labour.

These are a few of the distinguishing Blessings with which the Most High God has visited us. They are real, and Facts that all must acknowledge: By them it appears, that if this Nation is not so happy as it may be, at least it is happier than in any former Age, and happier than any other Nation in the known World. If I did not apprehend it would be too severely uncharitable, I should apply to those, who murmur at our present State, the Sequel of my Text, *Thine Enemies shall be found Liars unto thee, and thou shalt tread upon their high Places.* But that we may have yet a higher Sense of the Goodness of God to us in these Things let us now,

II. Enquire by what peculiar Providences these Blessings have been conferred on us, and continued with us; let us call to Mind the Doings of the Lord, and the Operations of his Hands, in the great Things he has wrought for us, while he saved us from our

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Enemies,

Enemies, and crowned us with Dignity and Bless, has been the Shield of our Help, and the Sword of our Excellency.

Past Calamities give a peculiar Relish to after Enjoyments, and the Remembrance of Scenes of Affliction and Oppression is one of the best Methods by which we can be brought to value duly the Blessings of Liberty and peaceful Abundance. It is therefore necessary for us, in this Enquiry, to look back to these dismal Times, when the civil Government of our Land was weakly established, and worse administrated, when there was no Distinction betwixt Power and Law, but the longest Sword got the largest Property: The Law was then too feeble to restrain the Violence of powerful Subjects. Domestick Broils, and continual Wars with that neighbouring Nation, with which we are now happily united, or struggles against the Violence of foreign Invaders, make up the History of these unhappy Times.—In those Days there was no Knowledge of God in the Land (because such Knowledge implies Persuasion;) but religious Doctrines were delivered as Priests had a mind to parcel them; and Mankind were
required,

required, on Pain of Damnation, to receive as sacred Truths, whatever superstitious Monks forged, whatever an ignorant, lazy and avaritious Priesthood had a mind to paum on them.—Indigence, and a gloomy Superstition, produced a Savage Fierceness, which inducing to Rapine and Violence, perpetuated its own Original, banished every peaceful Thought, and every social Virtue, and made Liberty and Learning, Arts and Sciences, almost unknown in the Land. Such was the unhappy Condition of this Nation, when,

I. God was pleased to interpose, by effecting that glorious and blessed Event, our Reformation from Popery. In that Period he raised up some Men, whose Genius and Capacity qualified them for making a candid Enquiry, and whose Courage and Firmness enabled them to assert the Truth in the Face of its most formidable Enemies.—Tho' the Flames often consumed those Men, of whom the World was not worthy; yet God made the Blood of his Saints, become the Seed of his Church.—Truth like the Light shone thro' all: It spread from Nation to Nation, from one Country to a-

nother. In many Places it still struggles with Darkneſs, *perſecuted, but not forſaken: Caſt down, but not deſtroyed.* But in our native Lands it prevailed, and proved the Beginning of our Deliverance from the moſt dreadful Slavery and Bondage: For the Cruelty of the Popiſh Faction, which governed for Queen *Mary* in *Scotland*, and the Savage Barbarity exerciſed by *Mary* Queen of *England*; inſtead of effecting their horrid Intentions, brought the Nation to feel the Bitterneſs of ſpiritual Tyranny; revived their Remembrance of National Liberty, and begun thoſe noble and glorious Struggles to which our preſent happy Conſtitution is owing.

Our Liberties were thus claimed, but were yet far from being eſtabliſhed. So great a Bleſſing, was not to be ſo eaſily purchaſed. — Our Sovereigns, who ought to have been Proteſtors, became Invaders of the Peoples Rights; and forced the bloody Struggles that were made to regain them. — King *James VI.* put up by his Acceſſion to the Throne of *England*, unhappily formed a very fatal Set of Principles, relating

to the Dignity of Kings; asserting, that all Property and Power were vested in the King alone.— That his Right was from God, hereditary and indefeasible:— That his Will was the supreme Law, to which the Subject was bound to give implicate Obedience and Submission, as to the Will of God, &c. These Opinions his unfortunate Son, King *Charles I.* adopted, and evidently showed, that he intended to make them the Rule and Measure of his Government, in all Affairs, Ecclesiastick or Civil.— To this, and to a Popish Faction about the Queen, all the Miscarriages and Violences of that Reign, and the fatal Catastrophy of that Prince, may be justly imputed.—I am not to enter into the Particulars of that Administration; but must observe, that when two Thirds of the Legislature were suppressed, and Acts of State had the Authority of Law; it was full Time for the Nation to see to itself.—Our Liberties were then in the utmost Danger, and no less Zeal than that which inspired our Fathers, could have preserved them.— I'm far from approving all the Proceedings of that Parliament, by whose Authority these Struggles

were

were made; far less would I vindicate that Party, who put the King to Death: But I would have the whole of that Scene considered as a peculiar Interposition of Divine Providence, for the Preservation of our most valuable Privileges; a Providence, which we ought more gratefully to acknowledge, by remembring that it did not fare so well with our Neighbours in *France*, who at the very same Time were engaged in the same Struggles, like the *British*, contending with their Princes for their Liberties. There the King prevailed, and the Nation was enslaved: Here the People had the Ascendant, and Liberty was preserved. And indeed it must be a superstitious Fondness for these Individuals who happen to be invested with Sovereignty, that will keep us from acknowledging the signal Goodness of God, in an Event, by which the most valuable Rights and Privileges of the many Thousands in BRITAIN were preserved.

But our Liberties were far from being secured, even by this. The very Persons, who pretended to assert them, usurped on them. Instead of fixing the Prerogatives of the King in a Consistency with the Rights
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of the Subject, they trampled on both; until the wearied Nation run from one Extreme to another, and called home the exiled Prince, without asking any Pledge for their Liberties, or Security against the Evils, they had long groaned under.—In this Period, the most dreadful Events threatned our Land; and every Circumstance seemed to predict the Ruin of our Religion and Liberties. King *Charles II.* and his Brother who succeeded him on the Throne, both Popish, and Enemies to our Religion; the first secretly, and the other professedly, bigotted to the Church of *Rome*.—Both educated in the arbitrary Maxims of Government, which prevail in *France* and *Spain*, and rivetted in the Principles which their Father and Grandfather had adopted, considered the Subject's Claim to Liberty as Rebellion; and thought they but recovered their own Rights, when they stripped their People of every Privilege, sacred or civil.—Both connected in the most intimate Manner, by Blood, by Alliances, and even by shameful Pensions, with the natural and avowed Enemies of our Country, our Religion and Liberty;—A Parliament most abjectly devoted

voted to the Court, and so little sensible of our most precious Interest, as to give up, by a formal Act, All that the Nation had struggled for thro' Seas of Blood.— A Court which minded nothing but Pleasure; and was sunk to the lowest Degrees of Sensuality, and Debauchery.— Our natural Allies, and such States of *Europe*, as were friendly to us, were weak, divided, oppressed, and ready to fall a Prey to their Enemies.— And the few remaining Patriots, sunk with Discouragement, were forced in Silence to restrain their Groans, or suffer the Loss of all Things for their Country's Sake.— These were direfully foreboding Circumstances; and the Event was correspondent to them.

Before the Restoration, the favourite Scheme of the Court was to reduce the Power of Parliaments, and to stretch the Royal Prerogative to all the Lengths of absolute Monarchy; and after that Period, the same Design was driven, with a View to make supreme Power the Means of introducing Popery.— The Scene was opened by an Act of Uniformity, requiring, under the severest Penalties, Subjection to that Ecclesiastick

ecclesiastick Government, and Compliance
 with that Form of Worship and Discipline
 which had the Sanction of Law. By this
 our spiritual Liberty was at once torn from
 us; and under Pretext of this Law, a per-
 secuting Spirit was let loose. It begun by
 ejecting and depriving some Thousands of
 Clergy, whose Consciences were not so
 pliable as the Court would have them; and
 intended no less than the complete Destru-
 ction of every Asserter of Liberty; and
 every Opposer of Popery and Sovereign
 Power: Fines, Confiscations, Imprison-
 ments, Banishments, and every Instrument
 of cruel Tyranny, were next practised,
 and the Lives and Properties of the Subject
 were served in the same Manner as their
 Consciences. Such Severities could not fail
 to produce Insurrections: It was no won-
 der that People were loath to part with Pri-
 vileges, which constitute the Happiness of
 the present, and are essential to *that* of a fu-
 ture Life, or that a small Number took
 Arms in the Years 1666, and 1679; and
 sure we cannot call that a *Rebellion*, in
 which there was no Design against the
 King's Person or Government; It was no
 more, than a Number of oppressed People,

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with

with Arms in their Hands, demanding the Enjoyment of a Right, which may truly and properly be called unalienable and indefeasible; I mean, the Right of thinking for themselves, and worshipping God according to their own Consciences. But with what Severity were they punished? Axes, Gibbets, Tortures, and all the Implements of Cruelty, were exercised on these unhappy Men who fell into the Government's Hands. Nor were they the only Victims to powerful Resentment. Their very Sentiments were hated, and a Pretence to Liberty of Conscience was counted a Crime. To discover the private Opinions of the People, a very extraordinary Sort of Inquisition was erected. Soldiers (even the most ignorant and barbarous) were commissioned to examine whom they would. Among other Questions, they were ordered to ask, Whether the Insurrection at *Bothwell-Bridge* was Rebellion? and if the Answer did not satisfy them, they were ordered to put them to Death instantly.—The Blood of many weak and harmless People, slaughtered in this Manner, did not satiate the Rage of bloody Cruelty. After these Severities had been exercised for about five Years

on all who would not implicitly submit their Consciences to the reigning Powers; instead of an Act of Indemnity, a Proclamation was issued, dated *May 5th 1684*, by which about Two thousand Persons were intercommunicated, and denied the common Necessaries of Life, as having been in that Insurrection, or having harboured those concerned in it. The following Reign showed the same Spirit. The Duke of *Monmouth's* Rebellion served for a Pretext; and the cruel Proceedings of Judge *Jeffries*, and the barbarous Orders executed by General *Kirk*, manifested a Disposition, not to correct or persuade, but to extirpate all who would not fall in with the Measures of the Court. 'Tis true, a Toleration was granted by that Prince; but it appeared to the Conviction of the Nation, to be intended for no other End, but to divide the Protestant Dissenters, and to afford Protection to the Papists. The World behoved to be confirmed in this Suspicion, when they saw the wide Steps this Prince was making towards Popery and arbitrary Power, and the many glaring Acts by which he set himself above the Law, and wanted to substitute his own Authority in place of it. Acts, by which the Interests

of the Nation, the established Religion, the Lives and Properties of the Subjects, the Privileges of Corporations, and the common Rights of Mankind, were all trampled on.—To be zealous as a Protestant, or as a Patriot, was at Court an unpardonable Crime; while the Tools of *Rome*, and the Asserters of Arbitrary Power, had Wealth, Dignity, and Authority, invested in them as a Property; *The Wicked walked on every Side, whilst the vilest Men were exalted.* The Designs of the King were open and avowed, and his Scheme so laid, that nothing seemed capable of defeating it; especially as he was supported by the exorbitant Power of *France*, which every one concluded an effectual Check on that Prince and State, whom Interest and Duty engaged on our Side;—In a Word, all Refuge seemed to fail, and all our Privileges were in the most extreme Hazard, when the Lord proved our Help.

It would be the most criminal Blindness, and Ingratitude, if we did not on this Occasion, remember and acknowledge the amazing Interposition of the Divine Providence,
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in bringing about the happy and seasonable Revolution, by that Hero of blessed Memory, the Prince of ORANGE; an Event, in which the Hand and Finger of God was most remarkably seen.—Every Obstacle gave Way, and the Winds and Seas, however threatning at first, were made to favour our Deliverer. The very Things which appeared big with Ruin to his glorious Project, proved the Means of its Accomplishment. God seemed to have struck his Enemies with Blindness, while he gave him Counsel. He seems to have said of WILLIAM, as he spake of Cyrus by *Isaiah* xlv. 1. *Whose Right-hand I have holden to subdue Nations before him: I will loose the Loyns of Kings, to open before him the two-leaved Gates, and the Gates shall not be shut. I will go before thee, and make the crooked Places straight: I will break in Pieces the Gates of Brass, and cut asunder the Bars of Iron.*—By this great Event, the long-laboured Plots of Rome were frustrated; the threatning Plan of absolute Power was overturned; the Liberties and Privileges of BRITAIN were preserved and secured; our Constitution was established: And from this
 Period

Period our National Happiness takes its Date.

Thus have our publick Blessings been *conferred*, and nothing but a most criminal Infidelity can in this render us insensible of the Doings of the Lord. But,

2dly, Let us next remember by what special Providences these Blessings have been *maintained* and *continued* with us. And if we do not wilfully shut our Eyes, in this also, we will perceive the Hand of the Almighty God, who has distinguished us by the most favourable Providences. Men of Wisdom and Understanding, Men of Probity and Zeal for our Country's Good, were raised up to preside over it. This may be called a fundamental Blessing to Society; and has been in such a Measure bestowed on us, that we may say, he gave us such Judges, as he gave *Israel* at the first, and such Counsellors, as he gave them at the Beginning of their State.— Such indeed have been our Rulers, and such the Administration that the Laws have reigned. Innocence is in Safety; Property is secure: Religion and Virtue are encouraged; and the
Interests

Interests of the Nation, are the End, and the Measure of the Government. — Such a Sovereign, was given in the Person of King *William*; and in the Year 1714, we were blessed with an Event, as favourable and almost as surprising, I mean the Accession, of the Illustrious House of HANOVER to the Throne of these Nations. God brought our late Sovereign to the Crown, in Opposition to the Schemes of the most formidable Powers abroad, and of that numerous and intrigueing Faction at home; which at that Time had the Administration in their Hands. — From him the Crown devolved on our present most gracious Sovereign; of whose Administration, we every Day reap the Fruits, and taste the Sweets; and of whom we have the greatest Reason to say, That he is the Guardian, as well as the Executor of the Laws; the Protector of our Constitution; and truly, the Father of his People. — But in order to give us a further View of the Kindness of Providence, let us,

3dly, Reflect on these Dispensations by which our National Happiness has been *preserved* and *secured* to us: Many Designs have been

been formed, and frequent Attempts have been made on it, both by foreign and domestick Enemies. These are Events, which many yet alive remember; and all I intend, is to endeavour to lead my Hearers, to consider them in a just Light; even, as signal Evidences, of a watchful Providence, and of the Divine Protection.

This appeared conspicuously in the Years 1689 and 1690; at that Time the abdicated King appeared in *Ireland* assisted by a formidable Body of *French* Troops. He seemed to have a moral Certainty of prevailing there, where the far greatest Part of the People were bigotted to *Popery*, and were as savage as superstitious; and where their Leaders and Teachers, were entirely in his Sentiments and Interests. His Success there would have facilitated his Designs on BRITAIN, and furnished him with the most proper Tools for reducing it to his own Plan. They had given a dreadful Proof of their brutal Disposition, in the 1641; their Hearts were inured to Slaughter, and a blind and superstitious Rage disposed them to cut the Throats of every one whom their Leaders would call an Enemy.—Had they

they prevailed, the Hundered thousands butchered in *Ireland*, would probably have amounted to Millions slaughtered in BRITAIN. — But the Mercy of God prevented our Desolation and Ruin: He made the ILLUSTRIOUS HERO, who had delivered us in BRITAIN, the Instrument of our Preservation in *Ireland*; and in Opposition to Force or Fraud, he crowned him with Success.

Savages always have been (and who else would be) the Tools of these who adhered to the Enemies of our Religion and Liberties: While their Leaders have endeavoured to clog and impose on the Government, these have ever been ready to add Force to Fraud; a remarkable Proof of this, we had in 1715. — Many here remember, and all have hear'd of that Event, of which every Account, and every Circumstance, manifests the Interposition of Divine Providence in our Behalf.

But a later Event of the same Nature, and one still fresh in all our Memories, calls for our Attention; a disaffected Party, had fatally prevailed, to spread their own Spirit

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over the Nation; the Enemies of our Constitution and Government were inflam'd, and the Friends of it became cold. When the Representative of our Oppressors appeared among us, Numbers espoused his Cause; and, buied up by flattering Promises, made the most daring Attempts on the happy Settlement we have long enjoyed. — What a frightful Prospect then opened to the Friends of Liberty. — God shewed us, that the Battle was his. — He let us see by what contemptible Means he could work his own Vengeance, and our Ruin. — Regular Troops fell, or fled, before an undisciplin'd Mob: Even a General, who had distinguished himself on other Occasions, gave them Occasion to triumph; until it pleased God, to make the illustrious Duke of CUMBERLAND the Instrument of their Overthrow, and of our Safety.

But this great Event itself did not put an End to our Fears. While the Enemies of our Constitution were prevailing abroad, our Danger was only put off, but not removed: — The allied Army was but a disjointed Force, and could not easily succeed against a greater one, acted by one Spirit,
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and pursuing one End.—*France* was possessing herself of Cities and Provinces; every Day making new Acquisitions. — Our natural Allies of the united Provinces, were on the Point of being swallowed up, and their Maritime Force, of falling into the Hands of that greatest Enemy of Liberty.— An Event, which, in the highest Probability, must have been followed by the Ruin of *BRITAIN*, and the Subjection of the rest of *Europe* to that Power.—Every honest Heart trembled: None, but the Enemies of our Constitution were free from Alarms.— But how remarkably has God, in his Mercy and Goodness, appeared for us in our Extremity? He, who *stays the raging of the Seas; and says, Hitherto shall thy proud Waves come, and no further shall they go,* did bless our Fleets with Success; he stop'd the Rage of Violence; he scattered the People who delight in War; he turned the Heart of the Man *who was his Sword*; and induced the successful Oppressor, to give up the Acquisitions of Rapine for the Sake of Peace.— By this Peace, One, independent of *France*, is established on the Imperial Throne, and *Flanders* is restored: *Holland* is delivered; and is once more safe

under the Guardianship of a Prince of that Family, to which, as a Mean in the Hand of God, that Republick owes its Being and Grandeur. *Finally*, by this Peace, our invaluable Rights and Privileges are secured to us; we have again free Access to enjoy the distinguishing Blessings with which we are favoured, under the Protection of the best of Laws, and the best of Kings: And may hope that our National Happiness shall be transmitted to our Posterity.

I have thus endeavoured, by a few Hints, to bring to your Remembrance, the special Providences of God, by which our National Happiness was *wrought* for us, and has been *maintained* and *preserved* with us. A Number of smaller Circumstances, attending these Dispensations, likewise demonstrate the Hand of God in them, which your Time will not allow me to mention; but whoever seriously considers them, must conclude, *this is the Doing of the Lord, and is marvellous in our Eyes*. They will apply the Words of *Moses* to BRITAIN, and say, That we are indeed *a People saved of the Lord, who is the Shield of our Help, and the Sword*
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of our Excellency. This Day of Thanksgiving, calls us to remember these great and manifold Works of our God in our Behalf, And can we make even the slightest Review of his amazing Favours, without saying with *David*, *What shall we render to the Lord for all his Benefits towards us?* Surely it is not enough that we call on our Souls to bless him; that we render to him the Calves of our Lips, or offer to him the Sacrifice of Thanksgiving.—The most devout Services of our Lives are due to him, Let us therefore,

III. Enquire, What peculiar Obligations of Duty and Gratitude we ly under, in consequence of these Gifts of God to us?

1. In the first and highest Manner, we are bound as Men, and as Christians, to be devoted to the Service and Obedience of our Creator and Redeemer, by whom we are so highly favoured. From his bounteous Hand, come all the Blessings we have, or hope. His Right-hand, and his holy Arm, have got the Victory for him, and have wrought Salvation for us: So many and so great Blessings, all springing from the Divine
Bounty,

Bounty, should bring his Goodness always to our Remembrance, and call for perpetual Returns of Gratitude.—We should ever bear in Mind, that much is given to us, and much will be required. Let this engage us to express our Gratitude to him, by loving him more than others do; by being more zealous and active in his Service and Obedience; and more submissive and resigned to his Pleasure, than others are, who have not been so highly favoured. Let us be peculiarly careful, that we abuse not his Goodness, or turn his Grace into Wantonness: This is an Iniquity which indeed prevails, and threatens our Land with the most dreadful Judgments. Our religious Advantages are despised, and our Liberty is made a Cloak of Maliciousness, while, under that Covert, the most open Attacks are made on our holy Religion, and the most impious Principles are published and encouraged. Our temporal Felicity is in the same Manner abused, and the Abundance we enjoy, is made an Opportunity for Sloath, Luxury and Sensuality.—Is it thus, O foolish People and unwise, that ye requite the Lord! Let us be persuaded, by the Mercy of God, to shun these Evils, and to learn an opposite Practice,

Practice. Let us improve our spiritual Privileges, by being Followers of our Lord Jesus; by being truly exercised in Godliness, and in the Practice of every Christian Virtue; that having our Fruit unto Holiness, our End may be eternal Life. Let us improve every Gift of God, by imploying these for the Ends for which they are originally intended: It is thus only we can hope, that the Blessings we have enjoyed, shall be continued with us, and transmitted to our Posterity.

2. A sincere Gratitude to God, will not fail to produce a due Regard to those whom God has honoured, and employed to be the Instruments of our Happiness. Subjection to those that are in Authority over us, and are Ministers of God for Good to us, is a Duty which our Lord Jesus exemplified, his Apostles taught, and which our Interest requires. No Vice, no Temper of Mind, is more condemned in sacred Writ, than Ungratitude. In Proportion to the Greatness and Extent of the Benefits we receive, such ought to be our Gratitude to our Benefactors.—In what Light then, and with what Temper of Mind, will my honest and discerning

cerning Countrymen, regard our truly gracious Sovereign King *GEORGE*? God has raised him up to be a Protector of Mankind; and to us the Instrument of conveying and ascertaining the Enjoyment of every Blessing pertaining to Life or to Godliness. Will we not therefore suffer our Minds to warm in an affectionate Loyalty and Zeal for his Service? Shall we not regard him as the Minister of God for signal Good to us and to our Country? Shall we not feel an inward Motive, engaging us to reverence his Authority, more powerful than any Sanction with which Laws can be enforced? Can we fail in our Addresses to God, to bless and magnify him for that excellent Government under which we live; and in the most fervent Manner, to pray to him, That he would eminently bless, and long preserve, our Sovereign on the Throne, as a great and lasting Instrument of our Country's Felicity; That he would defeat every Design formed against his Person or Government; and that the Blessings we enjoy under him, may be perpetuated to latest Posterity, under the Administration of his Offspring. Shall not this Regard to our King, extend to **All** who have the Honour to be employed
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by him? and render them dear to us, as they are faithful to him; *Rom. xiii. 1,—5.*

3. The Happiness we enjoy, requires, that to a fervent Zeal for our Constitution and Government, we should add a high Relish of our National Felicity; and a due Concern for maintaining it. One would think, that every Inhabitant of BRITAIN, sensible of his own Bliss, would, with a warm and chearful Heart, congratulate himself, and all around him, on their mutual Happiness; and that we ourselves would not be the last who should discover, that our Condition is the Envy of our Enemies, and the Boast of all that love us. But alas! 'tis far otherwise; and I find myself obliged to address myself to two very different Characters amongst us.

Some, and I am perfectly perswaded the far greatest Part of this Audience, are truly sensible of the Blessings we enjoy, and have Hearts truly grateful to God, and to the Instruments of his Providence for them. —Such will certainly judge it their Duty to promote these Sentiments, in all they are conversant with, and to confirm their own

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Minds,

Minds, and those of their Friends and Brethren, in a proper Regard to our present happy Establishment.—This is a Duty of much greater Necessity than the most of People imagine: For we all know, That there is another Character of Men, and of these very considerable Numbers amongst us; I mean these who are disaffected, and Enemies to our Constitution and Government.

Tho' these have been defeated in their late desperate Attempt against it; yet I apprehend there is still great Reason to be aware, and on our Guard against them.—We are too ready to think our Danger is over, and our Cause secure, that we need not mind the Murmurings of our Enemies, but may allow Losers to complain.—Thus we are silent, while they with open Mouth, revile our Constitution, the Administration, and that very Prince to whose Clemency they owe their Lives. We stand by as unconcerned Spectators, while the Press labours in producing Papers full of the most injurious Reflections, and defamatory Libels, on these Persons, and Things, which every Lover of our Country will count sacred.

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Our Enemies leave no Method unpractised, nor any Opportunity neglected, by which they may expose the Government to Censure, and spread their own Spirit thorough the Nation.—They have narrowly pried unto every Step of the Administration (and we may conclude from their Diligence, that they have left neither Fault nor Failing undetected.) Every Proceeding of the State has been placed in the worst Light, and the worst of Motives are assigned as the Springs and Causes of the best Acts; and if any Thing is found not so well as it might have been, it is represented in the most frightful View, and pronounced a formed Design for our Ruin.—It is well known, that by these Methods they spread such a Spirit of Disaffection over the Nation, as had no small Influence on the Rise and Progress of the late Rebellion. The same Object is still in their View; and, I am afraid, is pursued with too much Success. They first prevail to cool, and next to alienate, the People's Affection from the Government. They sap the very Foundations of our present Establishment, and prepare and dispose the Nation to favour a Revolution;

a Revolution, which must overthrow our happy Constitution, our Laws and Liberties, and make us once more feel the Bitterness of Persecution and Slavery!

Shall we be neutral, while this is the Case? If we cannot prevent the giving of the Poison, let us, at least, provide an Antidote to prevent its Effects. By giving a just Representation of our Constitution, Government, and Circumstances, let us endeavour to reclaim the Disaffected, and keep our untainted Countrymen from that fatal and contagious Infection. If this is neglected by us, we deserve to lose the Blessings we are not at Pains to preserve; and are unworthy of our Privileges, by our not having a sufficient Relish for them.

I would not have what I am now saying understood, as if I would encourage a Spirit of Hatred, or Violence, against those who are disaffected, or even Enemies to our Country's Happiness. The Conduct of those People has indeed a very strong Tendency to excite our angry Passions, and inspire with Sentiments of Hatred and Revenge; (a
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common, tho' dreadful, Effect of Party-heats, but directly opposite to real Christianity!) If we are sincere in the Religion we profess, it will teach us, to pity and pray for them; to endeavour, by every possible and reasonable Method in our Power, to rectify their Sentiments; to bring them to taste the Sweets of our happy Constitution; and to engage them to become truly Friends to themselves, by being Friends to the Cause of Liberty. We must not deny them the Liberty of complaining, while we boast of this as a Privilege peculiar to our Country: Nor must we by persecuting, or (which is a Species of it) insulting them, give ourselves the Lie; while we glory in the peaceful Security, of the Inhabitants of BRITAIN. Severities of this Sort, may lay some Restraint on their outward Behaviour, but can never change their Sentiments, or Affections; it may make Hypocrites, but not Converts. It is one great Beauty of our Constitution, that until the Disaffection of the Subject, is manifested by some direct and overt Acts, they are liable to no Penalty; nor can the Sword of the Magistrate reach them. Let us therefore beware of indulging Animosities which may fret, or provoke, and render them more
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averse to our Cause. Let us make it the End of all our Dealings with them to persuade; and, by Gentleness and Kindness, to gain them to our Side,

Perhaps in this very Audience, there are some of the Character I now speak of, who are disaffected to the present Government, and wish for a Change; or, at least, some who are in Hazard of being perverted by such. Both my Subject, and the Occasion of our Meeting, lead me to address myself to them: And I would beg it of them, that, laying aside their Prejudices, they would bear with me a little,

That *Roman Catholicks* should wish a Revolution, to the Prejudice of the present Government, I do not much wonder; because by this, they expect to establish their Religion, tho' at the Expence of their Property; but that a Protestant should wish to have a *Roman Catholick* to be the Protector of his religious Liberties, or one educated in the absurd and tyrannical Principles of the divine, hereditary, and indefeasible Rights of Kings, to be the Guardian of his civil Privileges; is such a shocking, and monstrous Idea, that

that if we did not see Thousands of this Character actually exist, we would not be perswaded, that such could be. How Reason can be so much imposed on, is not easy to discover. I can conceive the Prejudices of Education, giving such a Bias to the Mind, as will prevail over Reason, even in Behalf of Absurdities themselves: I can conceive Party Heats, and Humours, blowing up the Mind into a Sort of enthusiastick Rage, and leading even wise Men into the most glaring Follies for a Season: But can these have such Influence, as to make Men, with their Eyes open, seek their own Ruin; and deliberately court Destruction? Can these determine Men to throw away the most sacred and valuable Blessings? Or to expose themselves, and their Country, to the most direful Calamities? If their Influence be such, we have just Cause to fear them, as the greatest Weaknesses of Human Nature.

But Principle and Conscience is pretended: A Perswasion, that the Right of the House of *Stewart* to the Throne of these Nations is from God, hereditary, unalienable, and indefeasible, and that the Nation is his Property; and indissolubly bound to passive Obedience,

bedience, and Non-resistance, is assigned as the Cause of their Attachment to it. —

The murmuring *Israelites* might as justly have told *Moses*, that *Pharaoh* had a divine and indefeasible Right to oppress them. But I am not now to reason on this unaccountable Fancy; which easily may, and oft has been shown, to be without any Foundation in Scripture or common Sense. But this I will say, that that Principle ought to be very important, and very well-founded, to which one would sacrifice their Liberty and Property, and every earthly Blessing. Or, to use the Words of a learned Writer: * “ If we allow ourselves to think, “ with any Degree of Coolness, we’ll soon “ be convinced, that the Interest, and “ Peace of Society, is an Object of greater “ Importance, than the Right of any particular Man can be, supposing him to be “ descended from a Thousand Kings.”

I know, they will not easily admit of any bad Consequence, that may be apprehended, from the Success of their favourite Project. They would even have us believe, that by

* Vide Mr. *H. Hume's* Essays,

it our most sacred Interests would be more safe and flourishing: They speak of the Administration of that Family as mild and gracious; and of the Members of it, as Princes from whom we had every Thing to hope, and nothing to fear.—If we are not obstinate in Folly, Experience will teach us Wisdom. Let Facts speak: Take the most favourable, as well as the most authentic Accounts of the Reigns of that House; compare them with the Administration since the Revolution, and it will be easy to judge on what Side the Advantage lies, and with what Reason we may expect the Blessings they would flatter us with. I shall not add to what I have said already of the positive and peculiar Privileges then denied, and now amply enjoyed; I am persuaded, the Party will decline putting their Cause on this Footing: Perhaps some will think, that I have already said too much of the Maladministration of the Reigns that immediately preceeded the Revolution; that I have raked into the Ashes of the Dead, and have brought to Remembrance, Scenes that ought to be buried in everlasting Oblivion. But the Review of these Scenes, must not only give us a higher Relish of our present Felicity;

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licity; but must also let us see what we are to expect, if God for the Punishment of our Sins, should send a Prince of the same Principles, and Education, to reign over us. I shall not say more of these Acts of Tyranny and Oppression, after asking the Admirers of that Family, Whether there be any Room, since the Revolution, for the Complaints made before it? Has any Person, or Society, been illegally aggrieved? Or can the Enemies of the Government, cite one Instance of despotick Power in the Proceedings of our Sovereigns these Sixty Years past?

I am sensible, that in answer to what I have now said, some will alledge, That the Parliament is *wholly* under the Direction of the Crown.—We will be told, “ That “ that high Court, is at best a pack’d Meeting, and the Members of it, so many corrupted venal Souls :—“ That it is the same “ to us, if the King be absolute in the Parliament, or absolute in the Nation.”—— These Alledgances are easily made; But how do they appear? Have the Parliament deserted or given up any of their Privileges to the Crown? Have they been made Tools

to injure or rob the Subjects of their just Rights? Assertions so injurious to that illustrious Body of Men, are not to be received without strong Proof; and until this is brought out, such general Accusations can only be considered as the Fruits of Falshood and Envy, or as a Mean, and unworthy Art, to support a very bad Cause,

The Sufferings of the House of *Stewart*, I know, are much urged as an Argument for the Nation's Pity, and a Ground of their Confidence: We are told, That we may safely conclude from these, that if ever that Family should come to reign again, they will cautiously shun the Rocks on which their Ancestors split, and rectify whatever was amiss in their Administrations.—But did the Sufferings of King *Charles I.* make his restored Sons swerve from their favourite Designs of introducing arbitrary Power? Or did the Expulsion of King *James* in the 1688, make him more tender of the Religion, Laws, and Interests of his Protestant Subjects, on his Return to *Ireland*, in the 1689? Or may we not rather conclude, that the rivetted Principles of that Family, stand in

a direct Opposition to the Rights and Privileges of these Nations?

The Character of the late Disturber of our Peace, who appeared among us pretending to the Crown, is reckoned a sufficient Answer to every Objection that can be made against his Cause, and proves a Motive to engage the more thoughtless Part of Mankind in his Interests: "Such (say his Adherents) are his Talents, and such his Temper, that under him we may expect to have all our Privileges secured and enlarged; and that our Happiness will be increased on every hand."——It is a strange Persuasion, that is not only without any Foundation, but contrary to the strongest Probabilities. Is it to be imagined, that one educated from his earliest Infancy in the Arms of *Rome*, and by the greatest Biggots to Popery; who had no Access to hear any Thing, but what might attach him to that Superstition, and allienate him from every Sentiment of the Reformed Churches; who owes his Support, and the highest Obligations to the Papal See; and who is in the most intimate Manner connected with the Popish Powers? Is it to be imagined, I say, that if such an one was
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on the Throne of BRITAIN, he would not exert all his Power, by every possible Method, to establish his own Principles in the Nation, and gratify his Benefactors? The Sentiments of arbitrary Power have been infused into him from his very Childhood: He has been bred in an Abhorrence of the Principles of Liberty, and a Hatred at all its Assertors. And can we after all, fancy that he will protect our civil Privileges, and maintain our Liberties? He has been so honest, if not so unpolitick, as to let us know his Sentiments in this Matter; while in his Manifestos, intended to engage the Nation on his Side, he tells us, that his Right is *indefeasible* (a Principle that will support the most absolute Tyranny that ever was exercised;) and that we may not mistake his Meaning in it, he speaks of the Administration of his Ancestors, as a perfect Model, and bids us remember the Lenity of it.

If we are told, that he has more Judgment, and Prudence, than to pursue a Scheme that has been so fatal to his Family. Besides what has been said above, we may observe; That if this is his Character, all we can conclude from it, is, That his being more
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wary and less precipitant than his Predecessors, will more certainly effectuate his Designs and our Ruin.

To conclude this Head, let us for once suppose, that the Nation was actually stripped of all the Advantages we really enjoy, and were suffering all the Hardships that were felt in former Ages; yet such a Revolution as the Enemies of our Constitution have been projecting, could be, at best, but unprofitable, as being only to change the Authors and Instruments of our Oppression: And it will always be in vain to expect Redress of Grievances from any, but Princes whose Principles, and Interest, will lead them to it. — Let me then, in the most solemn Manner, call on my misled, or mistaken Countrymen, To rouse themselves from their unhappy Prejudices; To open their Eyes timely to apprehend the Misery to which they would expose themselves and their Country, to become sensible, of the Opportunities they now have of being happy, and to improve them. There is nothing they can complain of in the present Administration, as either wrong or wanting, but what they have Opportunity of amending,

as their Access to the Legislature is open. Let them join in this, with others, who sincerely seek their Country's Good; our Dignity and Power will then be increased, and our Happiness will grow, until we become a Praise in the Earth.

4. The last Obligation I shall name, arising from the View of our National Happiness is, That we should be peculiarly watchful against every Thing that threatens it: Two Things give just Occasion, to fear a Reverse in our Circumstances; The first is a Spirit of Murmuring, which is ready to make us Enemies to our own Happiness, and Instruments for undoing it. But I have said enough to show the unreasonableness of this Turn of Mind: And must observe, that there is something in human Nature, that powerfully inclines us to a factious Quarreling with our own Lot, and with those that are in Authority over us. Disappointments, Discontent, Pride, Envy and a Fondness for Change, all conduce to this. A very small Thing begins; and the most insignificant Trifles foment it; until it grows to the greatest Heights of Party Fury. It spreads with amazing Quickness. A little
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Leaven leaveneth the whole Lump; and the Consequences are dreadful. We cannot therefore be enough on our Guard against its Influence on ourselves, nor too watchful against its Effects on our Neighbours.

The other Evil, that threatens our national Felicity, is Irreligion. It is a scriptural and demonstrable Truth; that *Righteousness exalteth a Nation: But Sin is the Reproach of a People*. When the Gospel of our Lord Jesus is despised, and his Precepts are trampled on; when Infidelity and Profanity are abounding; when Vice becomes fashionable, and is kept in Countenance, by the Example of the Great; have we not the justest Cause, to fear the righteous Judgments of God, because of these Things? Will he not be avenged of us for this? From him is our Happiness, and he will punish our Ingratitude. The Scriptures, and the Constitution of Things, Reason and Experience, tell us, That, *The End of these Things are Death*. Luxury and Sensuality, are the Parents of Sloth. Sloth never fails to produce Poverty, by which I mean, not only Lowness of Fortune; but such Poverty of Spirit, and Weakness of Mind, as renders

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incapable of Resistance; and makes us a Prey for every Invader. By these the most powerful and opulent States have fallen. What Progress Luxury and Sensuality have already made, we all know but too well. 'Tis full Time to perceive their Consequences, and by a speedy and thorough Reformation, to endeavour to prevent them.

If it is asked, How Individuals of a private Character should attempt a Thing of this Nature? I answer, That publick Reformation must be introduced and promoted by that which is personal. If we begin with reforming ourselves, if our Consciences condemn us not, we will then have Confidence before God, in addressing him, by fervent Prayer, in Behalf of our Country. We will have Confidence also, in using the most effectual Means, which Providence may put in our Power, for reforming others around us.

On the Whole, Let us consider ourselves, as Members of this great Body, the Kingdom of GREAT BRITAIN: Let us remember, that as the natural Body is then only in Health, when every Organ is disposed

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for acting its proper Part; so the Body Politick is then only well, when every Member regularly exerts himself in the Duties peculiar to his Function: Let us therefore, with Zeal and honest Industry, apply ourselves to the Duties of our several Stations and Callings; Let us habitually manifest a devout Gratitude to God, the supreme Author of our present Happiness, and of our future Hope: A steady Zeal for our happy Constitution, our sacred and civil Privileges, a dutiful Regard to those whom God has made Instruments, Protectors and Administrators of these: An affectionate Concern for our Country's Well; and for the Felicity of our Friends and Fellow-citizens. Then will Glory dwell in our Land; God, even our God will bless us. Then the Promise made to *Israel* will be accomplished in our Behalf, *Isa. lx. 21, 22. The People shall be all righteous: They shall inherit the Land for ever, the Branch of my planting, the Work of my Hands, that I may be glorified. A little one shall become a Thousand, and a small one a strong Nation: I the Lord will hasten it in his Time.* Amen.

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